

# Anglican Church of Australia Diocese of Sydney

## 2nd Session of the 46th Synod Business Paper: Tuesday 21 October 2003

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*(Page references are to the Standing Committee's Report - see Part 5 of the Synod Business Rules for ordinance procedures.)*

**Members of Synod are asked to identify themselves each time they speak.**

1. **Devotions will be led by the Rev Ray Galea: see attached**
2. **Minutes of 20 October 2003**
3. **Petitions**
4. **Procedural motions from members**
5. **Calling of motions on the business paper**
6. **Motions**

***To be taken at 4:00 pm***

### **6.1 Future shape of ministry**

Synod encourages the Standing Committee and its Mission Taskforce to continue to consider proposals for the future shape of ministry in the Diocese and, in relation thereto, encourages consideration of the following specific matters –

- (a) .....
- (b) ....
- (c) ....

(Dean Phillip Jensen)

***To be taken at 7:00 pm***

### **6.2 Anglican Communion**

Synod reaffirms its commitment to the authority of Scripture and recognises that the Anglican Communion has traditionally maintained its adherence to that authority and that of the 39 articles of religion.

It notes the departure from biblical authority in the actions of -

- (a) the Synod of the Diocese of New Westminster by agreeing to bless same-sex unions, and
- (b) the Diocese of New Hampshire, endorsed by the Convention of the Episcopal Church of the United States of America, in electing a practising homosexual as a bishop.

Synod therefore dissociates itself from such actions which are contrary to biblical teaching, and calls on those involved to repent, and to reverse their decisions.

Synod also commends our Archbishop for his public comments on these issues and for standing with other leaders of like mind in their desire to maintain the truths of Scripture.

(Bishop Glenn Davies/Dr Laurie Scandrett)

### 6.3 Commitment to the Authority of Scripture (1)

Noting that the second Fundamental Declaration in the Constitution of the Anglican Church of Australia states -

*2. This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.*

and that the 1998 Lambeth Conference of Bishops of the Anglican Communion passed the following Resolution I.10 -

*This Conference -*

- (a) commends to the Church the subsection report on human sexuality;*
- (b) in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;*
- (c) recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;*
- (d) while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;*
- (e) cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;*
- (f) requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;*
- (g) notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.*

Synod -

- (a) confirms its unqualified support for and endorsement of Resolution I.10 of the 1998 Lambeth Conference, and
- (b) urges all Bishops of the Anglican Communion, in view of the teaching of Scripture, to neither ordain, nor propose for consecration, those involved in same gender unions.

Synod further requests the Diocesan Secretary communicate a copy of this resolution to the Archbishop of Canterbury and all other Bishops of the Anglican Communion.

(Dr Laurie Scandrett/the Rev Alan Stewart)

#### 6.4 **Commitment to the Authority of Scripture (2)**

Synod, noting both the text of the second Fundamental Declaration in the Constitution of the Anglican Church of Australia and the text of Resolution I.10 of the 1998 Lambeth Conference of Bishops of the entire Anglican Communion, requests that all other Australian Diocesan Synods -

- (a) reaffirm, by resolution, their commitment to the authority of Scripture, and
- (b) affirm, by resolution, their unqualified support for and endorsement of 1998 Lambeth Conference Resolution I.10,
- (c) communicate their response to the requests in (a) and (b) to the Diocesan Secretary by Friday 24 September 2004.

(Dr Laurie Scandrett)

#### ***Motions for which no particular time has been specified for consideration***

#### 6.5 **Act of Uniformity (Section 10) Repeal Ordinance 2003: passing as an ordinance**

That the Act of Uniformity (Section 10) Repeal Ordinance 2003 pass as an ordinance of the Synod.

*(Supplementary Report - Page 6)*

(Canon John Woodhouse)

#### 6.6 **Church Administration (Heritage Property) Amendment Ordinance 2003: approval in principle**

That the Church Administration (Heritage Property) Amendment Ordinance 2003 be approved in principle.

*(Page 102) (Resumption of question time)*

(Mr Mark Payne)

#### 6.7 **General Synod - Holy Communion Canon 2001 Adopting Ordinance 2003: approval in principle**

That the General Synod - Holy Communion Canon 2001 Adopting Ordinance 2003 be approved in principle.

*(Page 113)*

(Bishop Glenn Davies)

#### 6.8 **General Synod - Constitution of a Diocese Alteration Canon 1995 Adopting Ordinance 2003: introduction**

Synod permits the introduction of the General Synod - Constitution of a Diocese Alteration Canon 1995 Adopting Ordinance 2003.

*(Page 110)*

(Mr Robert Tong)

#### 6.9 **Assistance to other dioceses**

Considering the difficulties faced by some of the other dioceses of the Anglican Church of Australia, and especially in the Province of New South Wales, Synod agrees to set up a Commission under the leadership of the Archbishop (or one deputised by him) which would report to the Mission Taskforce to investigate ways by which this Diocese can bring help to another Diocese that may request it. Such help could include the possibility of sending subsidised clergy and/or other pastoral workers along with subsidised pastoral "tools" to that Diocese for the specific furtherance of Gospel ministry and outreach.

And

That such Commission be empowered to contact selected diocesan bishops to discuss this proposal.

The Commission is to consist of the Archbishop (or his appointed deputy) as Chairman, the Rev John Cornford, Bishop Glenn Davies and the mover, with power to co-opt.

The Commission is to report to the Synod no later than October 2005 when it will conclude its work unless reappointed by the Synod.

(The Rev Neil Flower/Canon John Cornford)

**6.10 Extension of the retirement age of the Archbishop**

Synod welcomes the Standing Committee's decision to extend the retirement age of the Archbishop and gives thanks to Almighty God for the Archbishop's leadership of the Mission.

(Bishop Glenn Davies/Bishop Reg Piper)

**6.11 Use of the word "Priest"**

Synod -

(a) reaffirms the terms of resolution 20/97-

"Synod considers -

(a) that the good reason for our reformers retaining the word 'Priest' in the Book of Common Prayer is its derivation from the Greek 'presbyteros', (which means a senior person, and 'elder', or a mature leader), and

(b) that much of this meaning has been lost, because modern English has come to use 'Priest' to mean a person who mediates between man and God, and therefore encourages all involved in liturgical revision, in place of the word 'Priest', to use words like 'elder', 'president', 'presbyter' or 'minister'." and

(b) considers that our continued use of the word "priest" in legislation and formularies describing New Testament ministers is unhelpful, confusing and dangerous, and

(c) asks that the Standing Committee bring to the next session a report on the action needed to replace the word "priest" with "presbyter" in all our legislation and formularies and, if possible, legislation to effect this.

(The Rev Chris Clerke/The Rev Joseph Thiem)

**6.12 Creation of a mission partnership fund**

*(Motion marked up to show amendments to the form printed yesterday)*

Synod requests that the Standing Committee, in calculating the cost recoveries charges payable by parochial units in 2005, ~~provide consider providing~~ for the creation in that year of a mission partnership fund to be funded by such charges and applied between the regional councils in such manner as the Standing Committee may determine, ~~and, if necessary, to limit the impact on the total parish cost recoveries charges of this provision, by reintroducing the contribution from Synod for the insurance of heritage buildings.~~

(The Rev Andrew Monk)

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**Bible Reading: Isaiah Chapter 38**

***Hezekiah's Illness***

<sup>1</sup>In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the LORD says: Put your house in order, because you are going to die; you will not recover."

<sup>2</sup>Hezekiah turned his face to the wall and prayed to the LORD, <sup>3</sup>"Remember, O LORD, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly.

<sup>4</sup>Then the word of the LORD came to Isaiah: <sup>5</sup>"Go and tell Hezekiah, 'This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will add fifteen years to your life. <sup>6</sup>And I will deliver you and this city from the hand of the king of Assyria. I will defend this city.

<sup>7</sup>"This is the LORD's sign to you that the LORD will do what he has promised: <sup>8</sup>I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.' " So the sunlight went back the ten steps it had gone down.

<sup>9</sup>A writing of Hezekiah king of Judah after his illness and recovery:

<sup>10</sup>I said, "In the prime of my life must I go through the gates of death and be robbed of the rest of my years?"

<sup>11</sup>I said, "I will not again see the LORD, the LORD, in the land of the living; no longer will I look on mankind, or be with those who now dwell in this world.

<sup>12</sup>Like a shepherd's tent my house has been pulled down and taken from me. Like a weaver I have rolled up my life, and he has cut me off from the loom; day and night you made an end of me.

<sup>13</sup>I waited patiently till dawn, but like a lion he broke all my bones; day and night you made an end of me.

<sup>14</sup>I cried like a swift or thrush, I moaned like a mourning dove. My eyes grew weak as I looked to the heavens. I am troubled; O Lord, come to my aid!"

<sup>15</sup> But what can I say? He has spoken to me, and he himself has done this. I will walk humbly all my years because of this anguish of my soul.

<sup>16</sup>Lord, by such things men live; and my spirit finds life in them too. You restored me to health and let me live.

<sup>17</sup>Surely it was for my benefit that I suffered such anguish. In your love you kept me from the pit of destruction; you have put all my sins behind your back.

<sup>18</sup>For the grave cannot praise you, death cannot sing your praise; those who go down to the pit

cannot hope for your faithfulness.  
<sup>19</sup>The living, the living-they praise you,  
as I am doing today;  
fathers tell their children  
about your faithfulness.

<sup>20</sup>The LORD will save me,  
and we will sing with stringed instruments  
all the days of our lives  
in the temple of the LORD.

<sup>21</sup>Isaiah had said, "Prepare a poultice of figs and apply it to the boil, and he will recover."

<sup>22</sup>Hezekiah had asked, "What will be the sign that I will go up to the temple of the LORD?"

*Scripture taken from the Holy Bible, New International Version*

## **Hymn: O Jesus I have promised**

1. O Jesus, I have promised  
to serve you to the end;  
Lord, be for ever near me,  
my master and my friend:  
I shall not fear the battle  
if you are by my side,  
nor wander from the pathway  
if you will be my guide.
2. O let me feel you near me:  
the world is ever near;  
I see the sights that dazzle,  
the tempting sounds I hear;  
my foes are ever near me,  
around me and within;  
but, Jesus, draw me nearer,  
and shield my soul from sin.
3. O let me hear you speaking  
in accents clear and still,  
above the storms of passion,  
the murmurs of self-will;  
Lord, speak to reassure me,  
to chasten or control;  
O speak, and make me listen,  
true guardian of my soul.
4. Lord, let me see your footmarks  
and in them plant my own;  
that I may follow boldly  
and in your strength alone:  
O guide me, call me, draw me,  
uphold me to the end;  
and then in heaven receive me,  
my Saviour and my friend.

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Pianist: The Rev Geoff Deutscher

## The Mission Prayer

Our Gracious God, we pray that you will help us to proclaim our Saviour, the Lord Jesus Christ, so that everyone around us will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while we await his return.

May we continue to pray, to depend on your Holy Spirit, and to glorify you.

Amen.

## Hymn: I cannot tell why he whom angels worship

1. I cannot tell why he whom angels worship  
should set his love upon the sons of men,  
or why as shepherd he should seek the wanderers,  
to bring them back, they know not how nor when.  
But this I know, that he was born of Mary  
when Bethlehem's manger was his only home,  
and that he lived at Nazareth and laboured;  
and so the saviour, saviour of the world, has come.
2. I cannot tell how silently he suffered  
as with his peace he graced this place of tears,  
nor how his heart upon the cross was broken,  
the crown of pain to three and thirty years.  
But this I know, he heals the broken-hearted  
and stays our sin and calms our lurking fear,  
and lifts the burden from the heavy-laden;  
for still the saviour, saviour of the world, is here.
3. I cannot tell how he will win the nations,  
how he will claim his earthly heritage,  
how satisfy the needs and aspirations  
of east and west, of sinner and of sage.  
But this I know, all flesh shall see his glory,  
and he shall reap the harvest he has sown,  
and some glad day his sun will shine in splendour  
when he the saviour, saviour of the world, is known.
4. I cannot tell how all the lands shall worship,  
when at his bidding every storm is stilled,  
or who can say how great the jubilation  
when all our hearts with love for him are filled.  
But this I know, the skies will sound his praises,  
ten thousand thousand human voices sing,  
and earth to heaven, and heaven to earth, will answer  
At last the saviour, saviour of the world, is king!

W Y Fullerton (1857-1932)

Tune: Londonderry Air

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